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HE INDEPENDENT METHODIST WEEKLY

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# God Is Our Refuge

(Based on Psalm 46:1-3, 10)

JOHN PIM CARTER

God is our refuge and strength,
Ever present to help us at need;
Therefore why should we fear,
Though the whirlwinds have shattered the past,
Though the knees of the people are trembling,
And their thoughts are confused in the storm?

Though the fiercest of nations may roar,
Though they talk of engulfing the earth;
Though they stagger their neighbors with fear,
And boast of their power to kill;
Yet the Lord is our refuge and strength,
He will calm all the fury of men.

Though the plotters of war are determined,
And the nations are shaken with fear,
In dread of the onrushing storm,
The lightning of lingering hates,
The thunder of selfish aggression,
Yet the Lord is the strength of our shield.

For the nations are raging in vain,
They will faint and call for his help,
Ashamed, they will cling to his feet,
Appalled at the wrongs they had done;
As children, whose fingers are burned,
Have discovered their lesson of fire.

Be calm. The Eternal is God.
Be still, and discover his peace.
The course of the past he has shaped,
His hand is transforming the present,
The ages shall work out his will,
For the infinite future is God's.

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★ *March* 6, 1940 ★

# *The Year of the Dragon*

RALPH A. WARD

My recent experiences in "Penetrated" China have made me more of an American. In our American republic we have messed a lot of things. Some of our traditional boasts have been rather vain. But, after all, we vastly prefer a chance for government "of the people, by the people, and for the people" through their chosen representatives.

In the confused scramble of today, this fundamental privilege is again at issue—in China as in Europe, and even in America.

Shall a dictated government—dictated from without for those from without—be substituted by force of arms (and American airplanes and gasoline) for the promising and increasingly social-minded Nationalist Government of China, which was growing with such promise before the beginning of the present war in China in 1937?

"The year 1939 is the year of the rabbit. The year 1940 is the year of the dragon"—this from the ancient Chinese horoscope. The rabbit runs away; the dragon is all-powerful. Chinese hopes for 1940 are that it is the year of the dragon for the Chinese in the present war.

Superstition? Yes, But there are no thirteenth floors in many modern American hotels. And the masses of China are not yet modern scientists.

Americans think of history as moving in a straight line or on the arc of an open curve. The Chinese traditionally have thought in terms of cycles. Yet even a famous American leader said to his children, "No night was ever so dark that it was not followed by a day."

Whether based on the ancient structure of the Chinese philosophy of history or on the strangely persisting Chinese hopes, or whether founded on a fairly accurate appraisal of their resources, there is an amazing expectation—assurance, if you please—among the Chinese today in the midst of their sorrows and immeasurable losses.

During recent weeks, traveling widely in China, I have found this expectation almost universal. Often have I challenged it as "wishful thinking." It may be partly that. Rather am I convinced that it is such an assurance as to be prophetic, not to say ominous, for the outcome of the struggle between China and Japan.

Probably most of the determining contests of the present war in Europe will not be positional battles. Surely there are struggles in China which are more significant for the final outcome of the Sino-Japanese war than almost any of the battles, important as some battles may be.

The war in China is a "war of attrition" rather than a "war of nerves," though of course it is both. China has long boasted that, like the oyster, it has absorbed irritating foreign substances. The process of absorption has a different setting today, and probably a different time schedule. But the human and traditional elements are the same as in other centuries.

The morale of the people, which shows no essential "cracking," the vastness of China's territory, the labyrinth of Chinese mountains, the persistence of resistance, and the ocean-like "anti" ability of a vast, unfriendly population suggest a sullen strength with which mechanized invading armies finally cannot cope. The strategy of war in China has developed to suit Chinese means of resistance better than the plans of conquest. The struggle period lengthens—unless a basis of peace can be found. There is much searching for such a basis. More now than ever since the war began—and probably still more in the seasons that lie ahead—does America have a great share in finding and fixing the basis for peace in eastern Asia.

The Japanese proposals for "cooperation" between China and Japan basically are right—though the very word "cooperation" in any such connection "smells to high heaven" in China. The war connotation of the word has seemed a camouflage for military dictation from without. Yet, in the end, the three great nations on the Pacific, China, Japan, and the United States of America, should cooperate to the mutual advantage of them all, and on a basis of mutual respect for each other's sovereignty.

Some day America and Japan should have a new treaty of commerce for mutual profit. But not yet. And that treaty should be so framed that neither America nor Japan sould use the treaty to make war against a friendly nation. America should not again become a tool of aggression against China.

A few weeks ago I said to a Japanese official in China, what long has been a conviction of mine: "A Christian missionary can never be anti-Japan or 'anti' any people. He may, frequently must, be opposed to policies and practises of even his own government." The time will come, perhaps quite soon, when th American Christian missionary in eas ern Asia and the Christian Japanese an the Christian Chinese will have major service to render in developing closer friendship and cooperation b tween all the peoples round the Pacif basin. That is not to sacrifice any legi mate nationalism. It is not to compr mise justice. It is to help fulfil the go pel mission for "peace, good will amon men."

For the present, as in countless oth periods, whatever be the de facto or jure government in any part of Chin —and they are varied,—there are four immeasurable human needs of min and soul and daily physical welfare an social relations.

My recent weeks have been excl sively in "Penetrated" China. Most the millions of Chinese who were the before the penetration still remain in near their former cities and villag The Christian church and our forei missionary work go forward under t de facto governments with larg growth. They serve the daily needs the people under present new diffic ties.

Thousands of Chinese of higher ec cation and modern spirit have evacuat to "Free" China, but churches and h pitals and such schools as we still c maintain have a larger attendance th before the war.

Under some de facto governme we cannot yet undertake so wide range of Christian teaching and serv as before the war. But so many ess tial things can be undertaken that missionary-sending countries promp were to double their contributions immediate opportunities in "Pe trated" China could not be met.

My next letter to friends in Amer probably will not be written until af I have again been in "Free" Chi Since reaching China in late Septemb I have been in Shanghai three tim traveled over three thousand miles "Penetrated" China, holding chu conferences in four centers, once Hongkong, which of course is no part of China but a British colony, plan to enter China's Great W through French Indo-China.

——The voters of the state of M sissippi have approved a change in constitution which prohibited bequ to churches or church-affiliated org zations. The new amendment will ratified by the legislature this mo (February), and after that Missis pians will be able to leave their mo to a church or any religious institut —*The Watchman-Examiner.*

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# W*anted,* R*edeemers!*

### THE CALL OF LENT

JOHN E. COLLIER

'he call of Lent is not a call to abstain from material ıgs in order to win favor with God, but rather an enture in spiritual things to prove that we are worthy hat "strange young man upon the cross." It may be d discipline for each one of us to deny ourselves a few ulgences during Lent in order that we may assure oures that habits have not become our master, and to ve to our own hearts that the spirit is still in command; be it far from us to think that refraining from eating dy during Lent is of any significance religiously to the earer of the crown of thorns," who knows that all gious values lie by way of a cross.

'he longer I live, and the more I try to understand the ıd of Jesus, the more I am convinced of one thing, and s this: that to Jesus His religious life was a spiritual enture. The risk and the hazard were always present. was a bold undertaking with the issues always uncer- to Him and to His cause; but the possible conseences never deflected Him from His course. Hence His gious life was not what chains are to the galley-slave, ıething binding him to a distasteful task, but rather ıt wings are to the bird—the means by which He dared ıttempt what would have been impossible otherwise.

Kagawa has caught this idea from Jesus. Listen to ı:

I am a gambler for God.

I stake all on Him—my money, my position, my reputation.

Like the leader of the gambling gang, whose ways I saw intimately during my years in the slums, I am risking my all, not for evil, but for good.

Odd or even, the issue will be according to God's will. I could live in comfort, but when such multitudes are plunged so deeply into suffering, I, for one, cannot possibly be content to live an easy life.

So I am poor because I am this kind of a gambler.

Jeremiah called himself "God's drunkard."

I call myself "God's gambler," having staked my all on Him.

Basil Mathews tells a story of a Chinese Christian ıily who came under the influence of the Communists long before Japan invaded China. One daughter of the family, thinking that she saw in the Communist program the practical expression of the things that she believed as a Christian, threw in her lot with them. Some time later when the Nationalists took over this territory from the Communists, they arrested her and she was condemned to die. On the last occasion when the members of her family visited her before the execution, they found her very cheerful; in fact, she was the only one who was composed, serene, and radiant, for the other members of the family were weeping. As they bade her good-by they ventured to ask her how she could be so composed. She replied, "I am dying for a cause—what are you living for?"

That is it.

Lent asks each one of us, "What are you living for?"

Never has the desire for adventure on the part of the youth of our world been more exploited than it is today. Witness what is taking place in Europe and Asia. Never before has this noble desire—characteristic of youth the world over—been used to such tragic ends.

Close your eyes. Let your imagination take wings. Listen!

Tramp, tramp, tramp of marching millions! The youth of the world marching to "pour out the red sweet wine of youth upon a foreign battlefield"!

Why?

Because their elders have divorced religion from life, and, when this is done, religion becomes a plaything, and a tool for those in the seats of power which they use to destroy the life—individual, cultural, and national—which they blindly prate that they will preserve by that divorcement.

Close your eyes again. Listen!

Can you not hear that steady, slow tramp, tramp, tramp of "that other young man" of Galilee during His Lent as He marches to His Calvary?

Why?

Because He refused to divorce His religion from life. Because He refused to allow His religious life to begin

and end in the sanctuary. And because He did that,—in a day when that was not done by the religionists,—they nailed Him to a cross.

Now, what does all this mean to you and me?

Is it simply an ancient drama on the stage of history nineteen centuries ago, a drama kept alive by an institution known as the Christian church, as a means of replenishing her spiritual and material resources? Or does this unique event in history which exercises a mystic power over the life of our world have present-day meaning for us moderns?

"I dreamed a dream. In my deam I was transported to the place where the spirits of the 'select of the ages' dwell, and there was a stir, for Jane Addams had of late joined their company. When I could speak I asked, "Tell me, have you a message this Lenten season for my world, which again is passing through a Gethsemane, as you see it from the Highlands of Eternity? Tell me, what is our need?' . . . There was a silence. And then one, tall and gaunt, whom they addressed as Abraham, stood forth and said, 'The need of your world is the same as the need of our world as we passed through—redeemers. . . . When I awoke, ringing in my ears were two words—Wanted, redeemers! Wanted, redeemers!"

The call of Lent for the modern Christian is not to a negative contemplation of the Passion of our Lord, the observance of special days, feasts, and ceremonies, to the end that we may have a sense of added spiritual satisfaction. Rather, the call of Lent is to a very positive, devout observing of a "young Redeemer" as He, in obedience to a master passion—God's passion—to redeem His own, ventures alone by way of Gethsemane to a cross, to the end that we may gain spiritual dynamic and direction for our brief hour of life, which is calling for redeemers.

Lent should not begin and end with religious exercises, but, beginning with them, it should lead us to become more alive to our work as "redeemers"—in His name.

## ADVANCE

LEONA RYAN

As I came up the street I lifted my eyes to the gray stone church with its twin towers, and I felt within me an impulse to enter. Perhaps there in its quiet I might think through the problem that had been troubling me. I entered and, quickly mounting the stairs, opened the doors and stood alone in the hush of the dimly lighted auditorium. The setting sun shed its last rays across the great pipes of the organ. With muted steps I advanced slowly up the center aisle and drew near the altar. My hands grasped the rail, and suddenly—compellingly—I felt the urge to kneel and dropped to my knees in voiceless prayer.

How long I knelt I cannot say, when I became aware of a movement on the platform before me. Startled, I rose and found myself facing a woman. With the light of the choir-loft window behind her it was difficult to make out her features. She spoke before I could collect my scattered wits.

"I'm sorry I startled you, Leona," she said. "I thought I might help you."

I stared at her rudely. Where had I seen her before? Oh, if I weren't such a dub for names and faces! Evidently she knew me well.

"May I help you?" she repeated, smiling.

"It's the Church Advance," I said. "I'm supposed to tell the congregation what I'd like to see our church accomplish in the next three years—before its centennial."

"Suppose we talk it over," she said, indicating a chai on the platform. "Now,"—as I sat down,—"what had yo thought?"

"Well, first there's the financial program—"

"Must finances always come first?" she countered.

I looked at her quickly, but there was no irony in he voice, no mockery in the eyes that met mine.

"Oh, no," I said hastily. "But the financial problem i always so distressingly obvious—and so irritating—like a wart on the end of your nose! And it's something tangibl that you can put your finger on and say: 'We must redec orate the auditorium,' or 'Certainly the debt must b cleared in our Advance,' and 'I should like to see our min ister reasonably free from financial worries.' Is that too much to expect in the next three years?"

"No. But you are attacking the problem from the wron angle," she said. "When my people's hearts are full, the will come to me with full hands!"

"*Your* people!" I exclaimed wonderingly. "What do yo mean?"

"My people—yes," she repeated. "Don't you know me Leona? I am the Spirit of your church! Shall I tell you *m* program for the years ahead?"

"Please do!" I said, wondering greatly.

She rose and faced me, but as she spoke she seemed t forget me and spoke as one talking to herself, voicing he inmost hopes and dreams; or to ancient walls, more livin than of stone.

"In this year and in all the years to come, I want t hear my people *singing*. Nothing joins people's hear more surely than lifting and blending their voices heaven ward in song. It is a magic that rekindles faith, double courage, and fires enthusiasm. I want to hear the orga peal forth, and the swelling chorus of my people singing

"I want to hear my people *laughing*. For when laughte rings out clearly, there is no room for rancor or bitterness I want the shrill, carefree laughter of little children; th whole-hearted laughter of understanding and good fellow ship; even the brave, tremulous laughter of those facin trouble fearlessly; and the twisted smiles of those wh laugh through pain are dear to me. Let my people laug —for when did my Master say, 'Put on your long, solem faces and let us go into the house of the Lord'?

"I want to see my people *learning!* From the younge who lisps 'Now I lay me,' to the oldest who in full know edge and humility whispers 'Thy will be done,' I want m people learning! A lifetime is all too short to learn of m Master and The Way. In these troubled times my peop are faced with problems and decisions that test men souls. Never did my people need wisdom and guidanc more. Where shall they find it if not in my sanctuary These are changing times. My people must not fe change. They must meet it with knowledge and wisdo and faith. Let them study, that each change may be a advancing along The Way.

"I want to see my people *loving!* Loving the poor an the rich, the sinner and the saint, the young and the ol the home folks and the stranger. United in one gre brotherhood, forgetful of personal animosities and pet jealousies. Love is the energy of life—the Christian sig How shall my people be known from the pagan—exce they love more?

"Love is a terrible thing. It forces you to give up ea and comfort; to assume responsibility and do disagreeab tasks. It makes you think of your neighbor, and share yo cake with him—your cake, not just your bread. It sharpe your vision to see sin and wretchedness and misery, a then it makes you brother to it. Do you think it will

y for my people to love? Oh, no! But my people must cept this challenge. Only then will they know that love not only terrible but wonderful—that God is love!

"When my people learn to love, then they are ready to *ve*. Nothing can keep them from service. They will ing me Tithes and Time and Talent. My people girded th knowledge and love will become a great power for od. I must reach out beyond these gray stone walls, ese stained-glass windows. I must go with my people o homes and schools, stores and shops. In all avenues of e my presence must be felt.

"That is *my* program. Let my people sing, laugh, learn, ve, and serve in the three years ahead and always!"

Suddenly I was alone in the deepening shadows of my urch—kneeling by the altar rail. . . .

## *Everyday Living*

**ABOUT SERMONS**

★

Joseph Fort Newton

Preaching has never been listed among dangerous cupations, along with coal-mining and glass-blowing; it it ought to be. If not dangerous to the people, it is to e preacher himself.

The preacher may easily say more than he sees, or erely say what he is expected to say. Oratory is all the ore effective for the spice of exaggeration which makes unreliable.

Having delivered an eloquent sermon, the preacher may el that he has really done something. And, of course, he as—but in fact he has only said something; it remains to e done.

Plato said that men went away from the oratory of ericles—"the most perfect public speaker that ever lived" saying that it was fine, very fine, but they forgot all out it.

But, he added, they went away from hearing the rugged nd hesitant speech of Socrates with the point of what he id said sticking in their minds, and they could not get rid it.

Emerson was a preacher at first, and he criticized his vn sermons mercilessly: "Fine things, pretty things, wise ings—but no arrows, no axes, no nectar, no growling, no anspiercing, no loving, no enchantment." What a list words about sermons!

The preacher is proclaiming an absolute ideal in a relave situation. It cannot be realized, but only applied—he ay easily be satisfied by merely describing its beauty.

A woman in a George Eliot story described two eacher-friends by saying that one gave her food, and the her medicine. We need both, to be sure, but one cannot ve on medicine alone.

Yes, preaching is a dangerous business; even St. Paul as afraid that he who had taught others might be lost. he inward light may fade, the white fire turn to dust nd ashes. Yet what should we do without "the speaking an" who talks about God!

The loftiest and loveliest Figure that ever graced this rth was a Preacher, whose words walk up and down in ir hearts!

## THE GREAT COMFORTER

Charles E. Packard

I am having my first "Quiet Time." It wasn't exactly easy to begin. My habits of making cereal and setting the table while the rest of the family rose, somewhat noisily, were hard to overcome.

I began with my beloved "Upper Room." The hand of God was writing on the wall of my consciousness. I felt physically chilly. A spasmodic cough racked me with its recurrent spells. Harriet came tripping down with a "Hello, Daddy." But the hand of God kept writing, James 1:5. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally."

It crashed through my puzzled and troubled thoughts, "How else can I ask of God for the guidance He offers to all men liberally except I be born again of Him daily?"

So much then crowded into my consciousness I cannot begin to tell. Relief, power, a sense of well-being, a certainty of some things I *must* do. I opened my Bible and read James, chapter one, from verses five straight through. I couldn't stop. There was a passage there just meant for my bewildered friend who asked me not twenty-four hours previously to check with him on what he ought to do. "I'll have —— call him and ask him to read James 1:12. And there's that lady I visited before Christmas who had no shoes. I've neglected her. She has been on my conscience ever since. God is asking me *now*, 'Why don't you *do* something about it?' Here's my answer, God: 'I will, today.'"

Crowding, crowding, crowding, the thoughts came. "Get your pencil, sinner, write." So here I am writing. The gas is going. I'm not doing my customary morning household tasks, but I've begun a day with a heart that is lifted. Are all my days, henceforth, to be such, O God of grace, Thou who dost promise that, if any of Thy children lack in wisdom, Thou wilt give liberally? How little is my trust in Thine infinite goodness, O God, if I cannot talk to Thee in a "Quiet Time"! How wavering and unstable is my faith! It looks up now to Thee with calm assurance. God, speed its message.

## THE JURISDICTIONAL CONFERENCE

What boards will this [the South Central] Jurisdictional Conference set up? This is the most vital question to be answered. Unquestionably the work of home missions, of the local church, of lay activities, is overwhelming jurisdictional, and adequate provision should be made for these interests. The promotion of evangelism is more jurisdictional than general. Benevolences should be a jurisdictional matter. The General Conference may make the general assessment, but it should be distributed to the Jurisdictions and then the Jurisdictional Conferences distribute them to the Annual Conferences and supervise their promotion and collection. The church press, outside of a general national paper, should be a jurisdictional responsibility, and each Jurisdictional Conference will need a Board of Publication to set up and direct a jurisdictional organ. We agree with Bishop McConnell and Bishop Oxnam that one paper only will not be sufficient for our great Methodist Church. Each Jurisdiction needs a jurisdictional organ.—*The Southwestern Advocate*, Dallas, Tex.

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## An Attempt at Biography

The author of "Who Moved the Stone?," published some ten years ago, now submits to the reading public a new book entitled "And Pilate Said—."* We are indebted to Frank Morison for this study because any sustained endeavor to make clearer the character of the Roman procurator who condemned Christ to death elicits both an intellectual and a religious interest.

Obviously, this attempt is involved in grave difficulties, for the material dealing with Pontius Pilate's life is distressingly meager. The author, however, has overcome this lack so far as is possible by closely examining all the literature bearing on his theme, and by a special trip to Palestine, where he visited the scenes that formed this Roman governor's environment during the ten years of his administration. Mr. Morison gives special consideration to Pilate's public acts, such as his first entrance into Jerusalem when his soldiers bore ensigns offensive to the Jewish populace, and his construction of a new water system, both of which deeds occasioned public feeling against him. It is upon this background of strained relationships that the author places the threat of political insurrection, and the consequent arrest, trial, and death of Jesus. The figure of Pilate is thus made to stand out as that of a strong and capable administrator whose decision against the Galilean was an unwilling one made in an effort to placate a bitter and unreasonable racial bloc.

Mr. Morison's volume is interestingly, but rather loosely, written. He sets his serious analysis within the framework of his travel-trip to Jerusalem. There are pages in which the author's shadow overwhelms that of his subject. However, his conclusions are worth reading, even though they represent simply the leanings of one mind. One of the finest features of the book is its excellent photographs, fifty-six in number. For the scholar the pages containing "Notes on the Literature" will be significant as a very complete bibliography on the topic at hand.

*AND PILATE SAID—. By Frank Morison. Charles Scribner's Sons: New York. Price, $2.75.

## Road Accidents

Illuminating and exceedingly valuable not only to motorcar drivers but also to pedestrians is the Travelers Insurance Company's "book of street and highway accident data," which carries the vivid title "Smash Hits of the Year." A copy of this annual report has just been received at the HERALD office.

Highlights from the report, based on official records of the forty-eight states, include the following interesting facts: Exceeding the speed limit was responsible for 36.5 per cent. of the fatalities and 22.5 per cent. of the injuries in 1939. Nearly 40 per cent. of all traffic accident victims were pedestrians. Almost 87 per cent of the fatal accidents occurred in clear weather, and almost 80 per cent. happened when the road surface was dry. More than 93 per cent. of the drivers involved in fatal accidents were male and less than seven per cent. female. More persons were killed on Sunday than on any other day of the week, while the heaviest injury toll came on Saturday. Wednesday was the safest day for travel. The period between 7 P.M. and 8 P.M. was the most dangerous hour of the day. The motor-vehicle death rate, based on mileage, is at least three times as high by night as by day.

Special features in the booklet include statistics and editorials on such phases of traffic safety as truck-passenger car accidents, compulsory motor-vehicle inspection plans, night driving, and an article by Dr. George Gallup on male vs. female drivers.

## Rising Tide of Need Among Refugees

Recent letters from Europe reflect a rising tide of refugee needs. "Ninety per cent. of the persons held in concentration camps in Germany today are non-Jews," said Lord Marley in Chicago recently. Lord Marley is the former under-secretary of war in the MacDonald government, is now a deputy speaker of the House of Lords and chairman of the British parliamentary advisory committee of the Organization for Reconstruction and Training of refugees. As compared with some 400,000 refugees who have left Germany and Austria, Lord Marley estimated there are 3,000,000 more left who are potential refugees.

The American Committee for Christian Refugees raised $82,000 in 1938 and $203,000 in 1939. There are about 4500 persons now in the care of the American Committee. To complete the rehabilitation of these and care for those who are still to come, the committee is appealing for a minimum of $500,000 in 1940. All contributions should be sent to Richard B. Scandrott, Jr., Treasurer of the American Committee for Christian Refugees, Inc., 287 Fourth Avenue, New York City.

# DELEGATES, PREPARE!

What does it mean to be elected a delegate to the neral or to the Jurisdictional Conference of The ethodist Church? Several answers to the question ght be suggested. A cynic might reply that such an ction means that the successful candidate "got the tes." But a more serious comment commonly made that the delegate "deserved the honor." A still ser observer might volunteer the remark that a an or a woman is elected a delegate in order to rep-ent his or her Annual Conference and, this observer ght add, to see to it that no legislation is enacted in e larger body which would affect adversely the wel-e of the delegate's Annual Conference. But there a still higher conception of the delegate's position. e is indeed to represent his Annual Conference, but is also to represent in the best connectional sense e entire Methodist Church, at home and abroad, th its hundreds of Annual Conferences, and, of en more importance, he is to represent the interests the kingdom of God on earth, for the promotion of hich The Methodist Church is an instrument. In a ord, a delegate to the General or Jurisdictional Con-rence should be an ambassador of Christ.

He must prepare for his task. It is more imperative an ever, now that the new united church stands at e threshold of the greatest opportunity Methodism s faced since the Christmas Conference of 1784, that ery last delegate should conscientiously prepare for e work that faces him in the coming months. He ust, if he has not already done so, begin to acquire e habit of walking very closely with God and of ing His will without deviation or compromise in so as that will is revealed to him. He must resolve to ve no part or lot in despicable ecclesiastical politics matter how much pressure or personal friendship mass influence is exerted upon him. He must never rticipate in any attempt to "trade" blocks of votes. e must not be bent upon having his own way. He ust keep an open mind, but stand upon his deep nvictions for Christ's sake.

The delegate should know what he is doing. It has en said that in a General Conference "fifty men and omen do all the work; the rest are rubber stamps." hatever truth may have attached to such a sharp nark in the past, let it not be said of the coming eneral Conference, or of any of the Jurisdictional onferences that are to follow it, that even as many fifty "rubber stamps" were present. The delegate under deep obligation to inform himself about his urch, its organization, its policies, its purposes, its ns. He should begin now to read widely that he ay act intelligently in the lawmaking body of which is to be a member. He ought to familiarize himself with what was done by the Uniting Conference held last year at Kansas City. Let him secure a copy of the Journal of that Conference and a file of the *Daily Christian Advocate* in which the debates and actions were meticulously reported. Write for this material to The Methodist Book Concern of the former Methodist Episcopal Church at 150 Fifth Avenue, New York, or the Publishing House of the former Methodist Episcopal Church, South, at 810 Broadway, Nashville, Tenn. Here are some books—also indispensable vade-mecums for the delegates: "The Methodists Are One People," by Paul N. Garber; "Methodists United for Action," by John R. Mott; "We Methodists," by Charles E. Schofield; "The Highroad of Methodism," by Harry E. Woolever; and the Discipline of The Methodist Church, 1939. These books can be obtained at the addresses already given. Each delegate to the General Conference, we understand, either has received or will soon receive a pamphlet entitled "Plan of Organization and Rules of Order of the General Conference of The Methodist Church." For copies of this pamphlet write to Dr. Lud H. Estes, secretary of the Uniting Conference, 1120 Faxon Avenue, Memphis, Tenn. A 79-page booklet entitled "Layman's Analysis of the Methodist Discipline," compiled by Edwin P. Bliss, a layman of the New England Conference, is valuable in breaking up the legislation under subjects for the convenience of the reader.

Delegates should take an active part in the work of a Conference. Every contribution is needed, no matter how small it may seem to be to the modest man himself. Let him think the particular problem through, decide exactly what he is going to say, and then get the floor and say it briefly and clearly. Delegates should discharge their duties as committeemen, attending sessions faithfully and participating in the discussions. These chosen representatives of the Annual Conferences need to remember that they are not on a junket or a "sightseeing tour." They have "hard work to do and loads to lift." It costs money to hold a General or a Jurisdictional Conference, and great issues are at stake; important questions affecting the whole wide world must be decided. A delegate should also bear in mind his constituency and should therefore make careful notes that he may be prepared to "take the Conference to the folks back home."

The great lawmaking bodies of the church have a scope wider than their major business, the enactment of legislation. Exhibits visualizing the world-embracing work of the church, special meetings emphazing the task of the kingdom in this and other lands, and important conferences and discussions are

features to which delegates should give as much time and attention as they can spare from their main duties.

Nowhere else and at no other time in Methodism are there furnished opportunities for the cultivation of friendships and the promotion of Christian fellowship which are quite equal to those afforded by these great quadrennial meetings. Attending them this year will be not only the delegates but also thousands of ministerial and lay visitors. Get acquainted!

Delegates, prepare! The spirit of the Uniting Conference was beautifully Christian. Delegates at Kansas City realized that three great churches were coming together, and each of them did his utmost to promote a gracious fraternalism. The Uniting Conference operated largely in the realm of theory. It was instructed to "combine and harmonize" the legislation of the three churches. It did its work well. But now delegates to both the General Conference and the Jurisdictional Conference must face the hard, practical realities of a working organization; they must confront questions of finance, property, board policies, church leadership. There will, in the nature of the case, be "hot spots," "friction points," and strenuous differences of opinion. All delegates will therefore need to keep their religion, and do their work in a spirit of kindly wisdom and ever watchful tolerance. Delegates, prepare!

### Valuable Booklet

Just from the press "The Family of God," a booklet of one hundred two pages bringing to the Methodist public abstracts of the trenchant addresses of twenty-five of the church's foremost leaders delivered at the 19th Annual College of Preachers held at Garrett Biblical Institute, Evanston, Ill., December 26-29, 1939. The discussions are on a very high level and serve to visualize and symbolize in arresting fashion the excellent work of the General Conference Commission on Courses of Study of the former Methodist Episcopal Church. Every minister who can afford a post card should send for a copy. Address the commission at 150 Fifth Avenue, New York, N. Y.

### Wise Words

Everything these days that appears dangerous to us or crosses the line of our pet prejudices or obsessions is attributed directly to communism or totalitarianism. How convenient it is to have a scapegoat or two upon which to vent our emotional explosions! It saves thinking. The most recent example of this ridiculous habit is the attack upon the effort to raise the nation's health standards, especially proposals including group practise and budgeted pre-payment of medical costs. The American Medical Association is quite wrought up over the issue, contending that "compulsory sickness insurance, state medicine, and similar technics" lead to communism or totalitarianism, and strongly espousing "evolutionary development" in this field.

With penetrating words of wisdom, the Physicians Committee for the Improvement of Medical Care, Inc., a nation-wide group of thirty-three eminent doctors within the American Medical Association, recently made answer through Dr. John P. Peters of New Haven, Conn., secretary of the group, to the assertion of the Medical Association. "Methods of finance are quite as valid fields of inquiry as methods of therapy or prophylactic procedures," the statement said. "The real road to totalitarianism lies in the arbitrary limitation of the attempts of the people to improve their condition by peaceful methods consistent with the philosophy of democratic government."

We still believe in democracy, and in full freedom of discussion and experimentation as the way to preserve it.

### Educational Leader

A highly enviable record in terms of a unique contribution to the training and education of Methodist ministers has been made during the last nineteen years under the virile leadership of Dr. Allan MacRossie, who died on Saturday of last week at his home in Rye, N. Y., after an illness of about two weeks with pneumonia.

Dr. MacRossie was born in Kingston, Ont., seventy-nine years ago and educated at Stanstead Wesleyan College and Queens University. Coming to the United States, he completed his specialized training for the ministry at Drew Theological Seminary in 1887. In 1909 DePauw University honored him with the degree of doctor of divinity.

Entering the New York East Conference in 1888 he remained a member of that body until 1901, when he was transferred to the New York Conference. He served several important churches in New York City and vicinity, and in 1911 was appointed superintendent of the New York District. In 1921 he became educational director of the Commission on Courses of Study.

Dr. MacRossie was a member of the General Conferences of 1912, 1916, 1924, 1928, 1932, and 1936, and had been elected at the head of his delegation for the General Conference that meets next month. He had been a member of the Board of Managers of the Board of Foreign Missions for a number of years, and had served as a trustee of Drew University, of Drew Seminary for Young Women, of the Methodist Hospital in Brooklyn, and of the Deaconess Home in New York City.

Surviving Dr. MacRossie are his widow, Edith Weston MacRossie, and two sons, William and Allan, Jr.

The most influential and productive period of Dr. MacRossie's life was embraced by the last nineteen years during his leadership of the General Conference Commission on Courses of Study. Through his able, patient, and enthusiastic direction of this work, he lifted the standards of ministerial qualification throughout Methodism, and in his summer school and correspondence courses furnished a new outlook and opportunity for many hundreds of ministers, some of whom never had had the privilege of specific preparation in the field of theology. The church owes much to the faith and idealism of this hard-working man, whose influence and work will endure for generations.

# MAKING THE BIBLE YOUR OWN

## *Gold That Is Ours for the Taking*

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William G. Chanter

Those who find this page interesting are invited to share in making it effective. If they have any questions which they would like to have considered, any passages of the Bible which they would like to have discussed, they are asked to write to Dr. Chanter in care of the editor of the Herald. So far as possible, their letters will be made the basis of the weekly discussions.

*ıd Joseph took an oath of the children of Israel, saying, God ll surely visit you, and ye shall carry up my bones from hence. faith Joseph, when his end was nigh, made mention of the parture of the children of Israel; and gave commandment con- rning his bones.*

These two texts, one from the last chapter of Genesis ıd the other from the eleventh chapter of Hebrews, are orth more than a casual reading. The verse from Gene- is a kind of sunset touch, the last dying glory with hich the day touches all the landscape with a light that ansforms it with a new beauty which before we did not ıow it to possess. The New Testament verse shows how is grand moment in the end of Joseph's life appealed to e inspired author of faith's great honor list. Think of e meaning of that moment, so long, long ago, for us in is great moment at the end of an age.

First of all, think of the dying Joseph's undying sense responsible part in an imperishably great adventure. He ıd had a great and useful life, he had overcome obstacles win a glorious place in the life of his own day. Now at was all over. The light was dying down, the shadows ere pressing in upon him, his work was done. But was still the pioneer, thinking and dreaming of a eat advance. For he was not thinking of Joseph but of seph's work, and Joseph's work had always been some- ing greater by far than Joseph, greater by far than the ief time span in which Joseph had to work, so great at he could look down the centuries and see the march- g hosts of Israel once more moving at the command of od. And in that great hour he wanted to have his part.

Now, this sense of a great heritage in which he had a gnificant and a responsible share is something in which e modern Christian is too often lacking. This unquench- le determination to be part of the advance was possible r Joseph only because of a great faith that could look wn the centuries. We live at a time when it is evident at the church of Christ stands at a point of departure— e old things are passing away, the challenge of the new ngs in our ears. But too often we are content to look and to do nothing. We celebrate the great past, we ild the tombs of the prophets, not awake to the fact that e prophets do not want tombs but a place at the head of ır armies. We criticize our leadership, forgetting that we oose our leaders, and that, if they are lacking in the ıalities that make for greatness, it is because we are too athetic to look for better men, or too lazy to take our vn proper places at the danger points near the head of e line. Joseph, you may remember, had not received od treatment from his older brothers. He had little ough for which to thank his family—even his father ıd done his best to spoil him. But he had faith enough to be able to see the great possibilities in the race of Abraham, chosen by God. And he was an eager volunteer, in life and death, for a place in the great adventure.

We are members of the church of Christ—think of it. It is not a perfect body, but it is the Body of Christ. It has had its imperfections in the past, yes, and its victories too. It is the one institution in all this troubled world which has the destiny and mission of expressing the mind of the Lord Jesus and of carrying out His will. We have the glorious chance of a part in this splendid destiny—the chance and the high duty. We have this chance in life and death. Is there no thrill in that?

It meant for Joseph a vision of his own life as of immense dignity, this sense of real and vital membership in a great and divinely ordained movement. He was no mere creature of time. He was a builder of the greatness of the future without whom that future could not be.

How many of our interests are based on a clear insight like that of Joseph's? He might have occupied himself with the building of a pyramid in which his bones might have lain until some modern archeologist came along to make them a museum piece. He did not bother with any such useless attempt to avoid the finger of time, for he had provided for himself a greater monument than that of Cheops—he had built himself into the life of a nation that had a destiny greater than the achievement of empire and a mission richer than the acquisition of wealth. Today as we look down the future, on what is our glance fixed? Where are we storing our treasures—or have we any to store?

Which leads us to the second thing about this dying Joseph. He had this great self-dedication which gave his life so much richness, but he had it because his faith was daring enough to link him with God. It may be said that he was a great man, that he had done great things, that he had saved his brothers from disaster, that he had made the perpetuation of the race a possibility. It was easy for him to see his destiny as great. But did you ever stop to think that the great race was only a single family, that its entry into Egypt meant only the assignment to it of a little nook of the territory of that vast empire, that no one in Egypt would ever have thought of ranking this act of Joseph's as one of his great accomplishments? Joseph's faith was the faith of a supreme insight into the real significance of life, a faith that enabled him to find the true way to lasting greatness. If our own lives seem empty and pointless, it is because we have failed to find the really great things, and are occupying ourselves with empty and pointless things. Joseph's faith made him aware of the greatness of his life and brave enough to make that greatness real.

In him, the realization of his place in the armies of Israel and his willing acceptance of the responsibility which that place entailed aroused and nourished the faith that made his life so rich and so satisfying. So may it be with us as we become more and more living members of the Body of Christ.

# A Limited Tenure for the Episcopal Office

## EIGHT YEARS AND POSSIBLE REELECTION

C. M. COULTER

No bishop has ever mistreated me. Only on one occasion did a bishop stand in the way of my advancement, and I am convinced that he did so with my best interest in mind. Later developments proved the wisdom of his decision. I have served on the cabinet and on various boards and committees with the gentlemen in this high office of the church. In all my contacts I have found them men of high character and Christian courtesy. What I am about to write about the desirability of a time limit on the office has to do with policy and is not based in any way upon a personal grudge or upon any feeling of disrespect for the men who have served us as chief pastors. My personal relationship with them has been very pleasant.

At almost every Annual Conference I have attended, the bishops have explained to the class for admission on trial that the Methodist Church recognizes only two orders—deacons and elders. The bishopric, they say, is an office to which elders are elected for a special work. This may be true from a theoretical point of view, but from a practical standpoint the episcopacy in the Methodist Church is treated more as an order than are the orders of deacon and elder. We elect a man for life, put dictatorial powers in his hands, and remove him from the discipline that surrounds the pastor in charge of a local church or a man who occupies the office of district superintendent.

The men in the pastorate or the superintendency know that they must stand in judgment before their congregations and, particularly in the case of the superintendents, before their brother ministers. A bishop never faces any such test of acceptability. Nothing short of moral turpitude can bring about his removal from office. All of us know men in the office who are unacceptable in their Areas, and who are the objects of all sorts of strategy on the part of other Areas, which are determined to avoid having these men assigned to them for supervision. To be sure, a bishop is called upon to pass the test of character like any other minister, but that is not enough. If the episcopacy is an office and not an order, there should be stated times when the Jurisdictional Conference would be given an opportunity to decide upon the fitness of the occupant to continue in the office. We should be able to shift a man from that office to another without any more embarrassment to him than to any other elder who is transferred from one charge to another or to any other field of labor.

Certainly, no one would contend that the election of men to this high office is any nearer infallibility than a bishop's appointment of a minister to a local church. And yet, as we all know, many mistakes are made and they have to be rectified. This does not necessarily mean that the man is incompetent or lacking in qualities of leadership. I have known of men who were miserable failures in one type of appointment but who were eminently successful in another type. This experience is not confined to the ministry. In our national history we had a man for President who has been almost universally pronounced a failure in that office, and yet he has been as widely proclaimed as one of the great Supreme Court justices of all time. Experience has taught us that we have elected men to the episcopacy who are not temperamentally qualified for the position to which they have been elected. The interest of the church and the kingdom demands that provision be made whereby those mistakes may be remedied. If the episcopacy is an office and not an order, then there is nothing vital in our polity that would be violated by putting a time limit on the office.

This action would be a practical expression of our faith in the democratic processes. Throughout the world the battle rages between the forces of autocracy and the forces of democracy. Here in America we declare our faith in democracy. But the Methodist Church continues under a form of autocracy. We elect men to an office for life. In that office they hold the fate of hundreds of men in their hands. They can say to ministers and to churches, "Do thus and so," and it must be done. They may or may not listen to the advice of their superintendents, for the superintendents are dependent upon the bishop for their appointments. In the last analysis the decision is with the presiding bishop. It is a physical impossibility for him to know the state of all the churches and the qualifications of all the men, and yet it is he who makes the final decision.

But the worst of it all is that there is never a time when the bishop must render an account of his stewardship in this business of appointing men. No man, no matter how fine and just he may be, is capable of handling such power over the lives of men and churches without abusing it unless he is under the discipline of a periodic accounting. All of us ministers know that our conduct in office is greatly affected by the consciousness that we must answer to our official boards, our district superintendents, and our bishops. We are no better and no worse than the elders who have been elected to the office of bishop. Our human nature is such that we must be disciplined by the knowledge that we shall be held accountable for our conduct. The fact that a man has been elected to the highest office in the church does not mean that he has been removed from human limitations and frailties.

We live in a world of changing situations. These changing situations demand new ideas, new practises, and new ways of doing things. We may elect a man to the office of bishop who fits that position admirably at the time of his election. As years pass and conditions change, we may find that our bishop has become fixated upon certain ways of doing things, and is unable to make the adjustments that are necessary to meet the problems of a changed day. If we had a time limit on the office of the episcopacy we should have a change before too much damage was done or, in case a man could stand for reelection, the bishop could exercise his right of personal liberty by deciding to change according to the demands of the times and his constituency or to continue in his way and surrender the office. One does not have to be gifted with great powers of insight to be aware that we have men in the episcopacy who have failed to keep abreast of the best in our changing world. In this they are no better and no worse than the rest of us, but, at least, those of us outside the office of the episcopacy have to give an accounting.

All the acceptable arguments given for the limitation of the office of district superintendent are applicable to the

fice of bishop. Space will not permit me to enumerate l of them. Let us look at a few. One is that if a man is lowed to serve an unlimited time in the superintendency develops a sense of security that breeds carelessness in e handling of the business of the district and the fate of s brethren. This is merely a recognition of the frailty of ır human nature, from which none of us are free. We not trust ourselves with such a sense of security. This gument is stronger for the limitation of the bishop's nure of office than it is for the office of superintendent cause the superintendent does feel the pressure of e churches and the men with whom he has to deal rectly. The bishop meets this pressure only indirectly or least only occasionally. The superintendent has to live ith it.

Then, too, it is said that certain men become "pigeon-bled" in the thinking of the superintendent. This is nother case of human nature asserting itself. No one can oubt but that there are worthy men who through some isunderstanding or lack of consideration have failed to ceive appointments commensurate with their ability, aining, and character. A change of administration very ten gives these men their opportunity. This happens in e case of bishops as well as superintendents, not because e bishops do not strive to give every man his just deserts, ut because the bishops are human beings.

Another argument in favor of limiting the tenure of the strict superintendency was that the men holding this fice should not be too far removed in time from the tual problems of the regular pastorate. We are all con-ious that we cannot depend upon men who are not in ontact with the immediate problems of the pastorate to familiar with them. And yet, we have as our chief pas-rs men who are twenty-five years away from such expe-ence. The result is much the same as in the case of the osentee landlord in the field of industry. The bishop who so far removed from meeting the problems of a local astorate is not likely to know the complications confront-g the pastor in a day that is so different from the one in hich he served a local congregation.

The church is being severely criticized in our day. The inister in the local church is facing problems whose suc-ssful solutions call for cooperation and understanding etween the bishop and the pastor in the local parish. This nderstanding and help can come only if the bishop him-lf is not too far removed from actual conduct of the fairs of a local parish. Otherwise the bishop is rendered capable of appraising the results of a pastor's steward-ip. He stands, by force of circumstances, in the position the absentee owner in the field of industry who emands returns that are satisfactory to him without gard to the conditions under which those results are otained. Our pastors need not only to be told to "get sults"; they need to be led in the methods by which sat-factory results are attained. Any bishop who cannot offer ch leadership should surrender his office.

The limited tenure of office for the bishop would make possible to return men to the pastorate who had been way from it long enough to lose their sympathetic and telligent understanding of its immediate problems. If ch a man should have unusual talents for the episco-acy, a return to the pastorate would be a valuable expe-ence for a later return to the office of bishop. All this ould be in harmony with our democratic ideal. There ould be a greater spirit of brotherhood among the elders our church.

These are only a few of the arguments for the establish-ent of a time limit on the office of the episcopacy. As one of my minister friends wrote in a letter to me, "the church needs to work for more and not less democratic procedure in the election of new bishops, in the face of a world-wide tendency in the other direction." Personally, I am not particular about the details of the democratization of the episcopacy. However, I should favor a term of eight years with the possibility of reelection. There are men who are specially fitted for the office, and the church should not deny itself the possibility of keeping them in it.

The stock argument against this position is that it would introduce politics into our episcopal administration. Is there anyone so naive as to believe politics does not enter into our episcopal administration under the present arrangement? My contention is that it is impossible to avoid politics of one kind or another in any human relationship. Personally, I prefer the kind of politics that is out in the open, and that gives the largest opportunity to those whose fate is to be determined by the process. Therefore, I prefer that the church through its recognized and legal representatives shall be given the opportunity to pass judgment upon the desirability of any bishop's continuing in the high office of the church.

## WINTER THANKSGIVING

Frank P. Fletcher

For world of snowing and of snow,
With silent whiteness everywhere,
Exquisite crystals—fairies' gems—
Lovely enough for angels' wear,
We thank Thee, Lord.

For evergreens on slope of hill
'Neath burdens bowed and half concealed—
A wonderland where man may pause
And find his blasé spirit healed,
We thank Thee, Lord.

For zero morn, elms jewel-clad,
For sting of cold, dry crunch of snow,
Frost crystals flashing in the sun,
For bracing breath and inward glow,
We thank Thee, Lord.

For wind-swept field, great sculptured drift,
Eolian harp and muted stream,
Alluring trail which leads afar,
For blustery day and bright sunbeam,
We thank Thee, Lord.

For mountain peaks which all day long
Have worn Heaven's livery as their dress,
But change at sunset hour to hues
Of unimagined loveliness,
We thank Thee, Lord.

For lengthened night half turned to day
By full moon's cold but glorious light,
For north by weird aurora lit,
For light of home through inky night,
We thank Thee, Lord.

Above all else for Thine own self
We lift a truly grateful heart:
Maker of all things beautiful,
Thou altogether lovely art.
We thank Thee, Lord.

## THE SHARECROPPER

MARK A. DAWBER

Among the disadvantaged classes in America, the sharecropper is on the lowest rung of the economic ladder. The following brief summary of the outstanding facts in a recent report by the Department of Agriculture reflects the status of the sharecroppers:

> In 1929 over one fourth of the farms in this nation produced less than $900 worth of products each, including the products of the farm used by the family. Nearly one half produced less than $1000 worth of products.
>
> There are more than a half-million farms in the United States on land that is so poor that it will literally starve the families living on it if they continue to try to make a living by farming.

There are 240 counties in the United States in which the factors that produced the disadvantaged classes in rural life are the governing factors. Conditions of abject poverty exist in all these counties.

Fourteen miles southeast of Poplar Bluff in Butler County, Missouri, is a sharecropper camp of about one hundred families. The families range in size from three to eleven. Eighty-six are Negro and about twenty white. They are the evicted sharecroppers of "Swamp East Missouri" and near-by counties, who last winter and early spring staged a sit-down demonstration along state highway 61. They are now living temporarily at least in this 96-acre camp which, in spite of its terrific limitations, is their own and which has been made possible by a group of crusading women in St. Louis.

On this small tract of timber land where the soil is only about two inches in depth and where it is impossible to raise any food, these five hundred Negro and white sharecroppers are trying to eke out an existence in occasional day labor or cotton-picking, but, inasmuch as they are removed many miles from either opportunity, it is a most precarious existence.

Conditions for the children and youth are almost as bad as anything could be. There are about 125 children of grade school age and three of high school age. There is no school available for the grades. These children came from another county, so Butler County has no responsibility. Moreover, it has no funds with which to erect a building for them. Try to picture the plight of these 125 youngsters coming from families of four to eleven, each family living in a single tent or cabin, with nowhere to go. Imagine what this must inevitably mean in terms of ignorance, indolence, immorality, and degraded living.

Rev. Owen H. Whitfield, who is looked upon as the leader of the group, is a dynamic man in his early forties. As a sharecropper himself, he suffered with his group when the evictions took place in January, 1939. He is concerned to get reasonable economic justice and adequate living conditions for his people. Because he assumed the leadership of this group his life has been in jeopardy. The K. K. K. is well organized in the territory and ready to deal with anyone who has the temerity to face the issue in the interests of the sharecropper. Mr. Whitfield and his wife and family of ten children found security in the LaForge project. Here he received the first glimpse of the way out for his people. When I asked him what he would like to see done for the 500 people in the Swamp East Missouri camp, he promptly replied, "I'd like to see them put back upon the land on a government project like LaForge."

At present these people are existing upon very limited relief. It consists of four pounds of corn grit, four pounds of meal, two pounds of beans, and some oranges. This is a month's supply per family.

Mr. Whitfield is not now in the LaForge project because he saw the needs of those who were on the outside. Let him tell his story in his own inimitable way: "If'n I were in the Garden of Eden an' I heard a lil baby cryin' on the other side of the door, I couldn't be happy less'n I got that baby in, too." And so, when 2000 sharecroppers sat down along the state highway last January, he left his home to lead his people and to "show the country the condition they's in." Whitfield, besides being the preacher of the group, is district president of the union.

The planter is not always and only to blame. In many cases his land is in the hands of insurance companies who are ready to foreclose. In other cases the planter can get along with fewer hands because of the use of machinery. Yet again, some planters find it convenient to get rid of their croppers before the year is up so that they will not be required to share with them the government allowance for crop restriction and soil conservation.

The question that has doubtless been in the minds of those who have read this article so far is, "What is to become of these people?" Well, fortunately I am able to give the answer, provided that enough people will become interested to bring pressure upon those who have the authority to do something. Immediately following my visit to Butler County I journeyed to the LaForge project, about seventy miles distant. Here Uncle Sam is doing a superb job with a similar group of sharecroppers.

The LaForge project is one of many such experiments in the rehabilitation of rural people. It is a self-liquidating project under the Farm Security Administration. It consists of 100 sharecropper families, white and Negro. They were the people who were already located in this land as former sharecroppers under the old planter system, and who would have gone on relief if the government had not taken over the land and established the project. The government bought out the landowners; some 5700 acres of land were involved. It has built new homes to take the place of the old dilapidated cabins, it has furnished tools and other equipment. The land is farmed cooperatively under fine supervision, and the sharecroppers are becoming homesteaders on a long-time payment plan.

The men are taught the best in farm practise. The women are taught homemaking and to preserve the vegetables and fruit to carry them through the winter.

Expressions of hope and gratitude abound on every hand. Carl Pickett, the president of the cooperative association, who is farming one of the tracts, says: "This means a new day for us. While none of us expects to get rich, we do have a chance to make a better living, pay our debts, have something left to buy our homes, and become self-supporting, self-respecting people. That's more than you could hope for under the old sharecropper system."

The plight of the sharecropper comes with a new challenge to our imagination and our conscience. To the church, always the call of the underprivileged comes with searching appeal. It is the call for sympathetic insight and understanding. It is a call to Christian statesmanship to do something constructive and courageous.

The Home Missions Council and the Council of Women for Home Missions have accepted this challenge and are planning to make available among the sharecropper groups several leaders to render a religious and social ministry. The LaForge project in Missouri, another county project in Alabama, and one in Georgia have been approved and only await the funds necessary to go forward.

# What's in the Movies

★

Lillian White

## Young Tom Edison"

Here is a story of the typical American boy hero of the pass-ıg generation. Without schooling, through hard work, persis-ence, and courage, said boy becomes a success; that is, a money-ıaker, and contributor to modern industrial life. It is an inter-sting question whether such a person as Edison, the boy or the ıan, is a real hero. It would be rewarding to compare in detail is life with that of Jeremiah, or Jesus, or Muriel Lester, or Gandhi.

I found the picture boring, but also found it difficult to put ıy finger on the exact reason for this. The film follows the usual Hollywood formula for a hero picture—the hero trying bravely ) do his best against constant discouragement and setbacks, nally, however, being rewarded with well-deserved success. One rows tired of poor Tom's having one piece of bad luck after nother. It gets to be a little wearing.

The story has been written the wrong way round to result in n interesting picture. The writers have taken an ample collec-on of episodes from Edison's boyhood, plus some, I suspect, ıat never happened, and have strung these along like a string f electric lights, using Mickey Rooney as the string upon which ) hang the bulbs. None of the characters in the story, therefore, eally live. They are only puppets for acting out the incidents. There is no sense of reality. A much more interesting and life-ke effect could have been obtained, I believe, by making an xhaustive study of the personality of this boy, creating a real oung Tom, revealing him in many interesting details and let-ng him have his experiences, reacting to them as such a per-onality would.

The picture reveals an obvious straining to be exciting and musing, whereas an authentic and sympathetic study of almost ny boy's life is naturally interesting. Mother following Tom vith his overshoes and scarf is supposed to be cute and touch-ıg, but it's just boring because it's a sort of formula to show ıother love. Handing him apple pie and milk tied up in a nap-in as he boards the train to go away is another such stereo-ype, particularly stupid because where would the milk be in ıch a case? The incidents are all overdramatized and finally each the point of absurdity when in the climax the train stops vith a jerk just short of the washed-out bridge, like a horse alling back on its haunches. This sort of movie material dates vell back to Edison's days. Then too, the hero is made out to e unnaturally good. Real people are puzzling mixtures of good nd bad.

Some of the facts in this picture are true according to encyclo-edias. The rest might be discovered by further research. None f three encyclopedias gives the incidents of saving the mother's fe or the melodramatic narrow escape of the train. On the con-ary, the National Cyclopedia of American Biography mentions ıat young Tom caused a train collision by carelessness and had ) run away to escape getting into the penitentiary. The picture oes not tell that Tom went to school only three months but was ught by his mother, a woman of superior intelligence.

This is a typical Hollywood picture of the supposedly better rt, and is very discouraging to us who would like to see mov-g pictures grow into an art. This kind of thing may be a step ove the dime-novel stage, but certainly it has not yet reached a age parallel to that of real literature.

## March of Time"

"This first complete motion picture of the Vatican" approves e appointment of Myron Taylor and encourages us to look to e Pope as the greatest hope for world peace, "before the power the godless destroys all Europe." We could breathe a heart-felt "Amen" if we only thought either the Pope or the "March of Time" was as much against war as against Communism.

## "Broadway Melody"

"Broadway Melody" has plenty of Astaire's nimble dancing and Eleanor Powell's and George Murphy's good if a little less fleet. The story, I think, is better than that accompanying most such exhibitions.

# Things to Think About

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Worth M. Tippy

Chairman A. J. Altmeyer of the Social Security Board, on December 28, told the American Association of Labor Legislation that there was a pressing need for the liberalization of state unemployment compensation laws so that the amounts of benefits and duration of their payment would be increased. He also urged that federal social insurance be broadened to include under its protection large groups not yet covered, particularly farm labor and domestic servants.

A total of 653 laws in the field of public welfare, exclusive of unemployment compensation, were enacted by the 44 state legislatures that met in 1939, according to a complete digest of these laws issued by the American Public Welfare Association. One hundred seventy-seven of the bills pertained to financing. Acts relating to public assistance totaled 150. Changes in the machinery of state welfare systems were made possible through 132 new laws or revisions. Laws on medical care numbered 59; personnel of welfare departments, 50; child welfare, 41, and miscellaneous, 44.

"The attempts of some operators to do major surgery without adequate training, or working in hospitals poorly equipped, emphasize the vast recuperative powers of the human body. No quarter should be given to the operator who is responsible for the surgical cripple."—*Editorial from The Journal of the International College of Surgeons, June, 1939.*

Nearly 3000 men in the British armies were blinded in the late war, of whom 2000 are still living. Corresponding numbers lost their sight in the armies of the other powers engaged in the conflict, including the American. Now the tragic, needless, wicked sacrifice has begun again and is extended to China.

"By dint of gazing interminably over the vast expanse of literature, I have gradually and unconsciously come to regard with equal interest all forms of passionate expression, whether grave or gay, profound or superficial. I ask of books only that they should be amusing, that is to say, competently enough executed to arrest an intelligent observer."—*Sir Edmund Gosse, in "Leaves and Fruit."*

In 1935, the population of Florida was 1,600,000. Seventy per cent. were white, thirty per cent. Negro. The average income was $434, as compared with $321 for the entire South and $530 for the nation. Two million one hundred thousand tourists came to the state in the season of 1937-'38. They spent $235,000,000.

More residents of New Jersey will be trekking around the United States by trailer in 1940 than ever before—partly because of the payment of old-age benefits. That is the opinion of a New Jersey trailer dealer who has sold and rented trailers for more than five years. Couples are finding that they can live in the North Jersey lake country cheaply in the summer, and in Florida in the winter on as little as $1.75 a day, he explains.

The *St. Paul Dispatch* of January 12, 1940, calls attention to the extent to which the United States Government and its political subdivisions have become an agency for the redistribution of wealth in the United States. It estimates that, at the present time, sixty million people are benefited in one way or another by government checks.

## PERSONS

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Dr. Harris Franklin Rall, who is completing forty years' service in the ministry of the Methodist Church and twenty-five years as professor of systematic theology at Garrett Biblical Institute, will be the guest of honor at a testimonial dinner to be held on Tuesday evening of next week, March 12, at First Methodist Church, Evanston, Ill. Rev. Ernest Fremont Tittle, pastor of the church, will preside, and Bishop Francis J. McConnell of New York will give the address.

Professor and Mrs. Charles M. McConnell of Newtonville have announced the engagement of their daughter, Miss Jane Chalfant McConnell, to Austin West Berkeley, son of Dr. and Mrs. James P. Berkeley of Newton Center. Miss McConnell attended Boston University, and Mr. Berkeley was graduated from Bowdoin College with the class of 1936. He is now an intern in psychology at the Worcester State Hospital.

Mrs. Wilbur D. Grose, wife of Rev. Wilbur D. Grose of Saginaw, Mich., was bereaved last month by the death of her father. Burial was at Indianapolis, Ind.

Arundel Moody, a medical student, is the first colored man to receive a commission in the British Army. His father, Dr. Harold Moody, a Jamaican, was the first colored man to be head of a great international movement when he became president of the National Christian Endeavor Union. He is the founder and president of the League of Colored Peoples. The son is a Congregationalist and a Christian Endeavorer.

Bishop Francis J. McConnell of New York will spend Holy Week in Johnstown, Pa., this year. He will be guest speaker each noon in Franklin Street Methodist Church, and in the evenings at Indiana, Pa., and the following churches of Johnstown: Cooper Avenue, Franklin Street, Calvary, and Grove Avenue.

Rev. Edward D. Kohlstedt of Philadelphia, Pa., executive secretary of the Board of Home Missions and Church Extension, has several speaking engagements in New England this week, beginning Sunday at Bates College, where he made the address at the chapel service in the morning and delivered his Alaska lecture at night. His other engagements for the week include Calvary Church, Arlington, Tuesday evening; St. John's, Watertown, Wednesday evening, and the Wollaston Methodist Church, Thursday evening. Dr. Kohlstedt's itinerary for this visit was arranged with the help of Professor Robert E. Bruce, secretary of the World Service Council of the New England Conference.

Bishop Charles L. Mead of Kansas City, Mo., was in the hospital with pneumonia, but has returned home well on the way to recovery.

President Clyde E. Wildman of DePauw University, Greencastle, Ind., escaped recently with severe bruises when his automobile skidded on the highway between Greencastle and Indianapolis and overturned. He was on his way to an engagement when the accident happened.

Dr. John Wesley Bready of Toronto, Ont., author and lecturer, occupied the pulpit of St. Mark's Methodist Church, Brookline, Sunday morning, and of College Avenue Methodist Church, West Somerville, Sunday evening. Dr. Bready is a graduate of Columbia and of Union Theological Seminary, and spent several years in England, receiving his doctorate from London University. He holds an established position as an historian of social and religious movements. His lives of Lord Shaftesbury and Dr. Barnardo are both standard works, and his "England: Before and After Wesley" has been widely reviewed and highly commended.

Jane (Whipple) Littlefield, widow of Charles A. Littlefield, died at her home in Lynn on Tuesday of last week, at the age of seventy-two years. She leaves a son, Horace J. Littlefield of Lynn; a daughter, Mrs. Benjamin Hawkins of Ossining, N. Y., and several grandchildren. Services were held at the Richardson Funeral Home, Lynn, on Thursday afternoon.

Canon Charles E. Raven of Cambridge, England, who was to have delivered the Lyman Beecher Lectures at the annual Convocation of Yale Divinity School on April 8-10, felt obliged to cancel his engagement because of war conditions. In his place, six outstanding preachers of this country will give the lectures. They are: Rev. Arthur Howe Bradford of the Central Congregational Church, Providence, R. I.; Rev. George Arthur Buttrick of the Madison Avenue Presbyterian Church, New York City; Rev. Elmore McNeill McKee of St. George's Episcopal Church, New York City; Rev. Edwin McNeill Poteat of Euclid Avenue Baptist Church, Cleveland, Ohio; Rev. Wyatt Aiken Smart of Emory University, Ga.; Rev. Ernest Fremont Tittle of First Methodist Church, Evanston, Ill. Professor H. Richard Niebuhr of the Yale Divinity faculty will deliver the Nathaniel William Taylor Lectures.

Burton Nichols, eldest son of Rev. and Mrs. R. B. Nichols of Methuen, underwent an operation for appendicitis February 21 at the Lawrence General Hospital. He recovered rapidly and was able to return home February 29.

Rev. S. W. J. Walsh, pastor of St. Andrew's Methodist Church, Jamaica Plain, since 1936, has been appointed to South Hadley Falls as successor to Rev. J. Garfield Sallis, now of Franklin. Mr. Walsh will occupy his new pulpit next Sunday.

Mrs. Dan B. Brummitt of Evanston, Ill., is announced to give a series of lectures on "Women's Work in the Church" at Gammon Theological Seminary, Atlanta, Ga., March 12-15.

Rev. F. T. Pomeroy, a winter resident in St. Petersburg, Fla., is undergoing treatment for glaucoma. While he has wide and free vision outdoors, he can neither read nor write at all normally. He is hoping that after an eye rest until spring he may get some relief through special lenses. Mr. Pomeroy attends First Avenue Methodist Church, St. Petersburg, and greatly enjoys its services, including the prayer-meetings, which draw hundreds of people—at times more than a thousand. Mr. Pomeroy's address is 457 Fifth Avenue, North, St. Petersburg.

Rev. William R. Leslie, pastor of St. Mark's Methodist Church, Brookline, was elected president of the Boston Area Council of Churches at the annual meeting of that organization held on Tuesday evening of last week in Old South Church, Boston. Methodists named to the board of directors included Vincent P. Clarke, Mrs. Henry H. Meyer, Rev. Charles S. Otto, and Rev. Arthur D. Stroud.

Miss Gertrude Williams, pastor's assistant at Centre Methodist Church, Malden, and Frederick Osgood Tewksbury, also of Malden, were quietly married on Monday afternoon of last week at the altar of Centre Church. The pastor, Rev. Alexander Stewart, and Mrs.

ewart, who is a local elder, officiated. Mr. and Mrs. Tewksbury are living at Washington Street, Malden. The ride was formerly for six years a orker at the Cooper Community Cen- r in Roxbury. She will continue as astor's assistant at Centre Church.

Bishop William T. Watkins of tlanta, Ga., is unable to accept any ppointments for a period of six weeks pon order of his physician, A. H. ochran, M.D. Dr. Cochran writes oncerning Bishop Watkins: "His gen- al condition is good and he has no hysical ailments that cause any alarm. xtreme overwork together with a oxic condition brought about by his onsils has done for him what over- ork will do for anyone."

Charles F. Eggleston, prominent Methodist layman of Philadelphia, Pa., recovering from a serious operation erformed at the Methodist Hospital n Philadelphia several weeks ago. He xpects to be able to attend the General Conference, to which he was elected s head of the lay delegation from the Philadelphia Conference.

## EVENTS

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In last week's issue of the Herald, in he article on Trinity Church, Spring- ield,—"A Seven-Days-a-Week Church n Action,"—it was stated that the asket-ball teams play every Sunday ight. This is of course untrue, since o games are ever played in Trinity Church on Sunday. The copy from vhich the article was set read very lainly "Saturday." How the change rept in is one of the mysteries explain- ble to none but printers and proof- eaders. We can only apologize to Trinity Church and sincerely hope that he persons who read the erroneous tatement will also read this correction.

Boston's Christian Foreign Service Luncheon—one of a chain of similar gatherings across the country assembled o hear the radio program sponsored by he Foreign Missions Conference of North America, a more extended ref- erence to which appears on page 238 of his issue of the Herald—will be held t the Boston City Club on Saturday, March 16, at 12.45. The luncheon is eing planned by an interdenomina- ional committee, of which Alton L. Miller is chairman. Rev. James E. Wal- er, Room 508, 14 Beacon Street, Bos- ton, is executive secretary, and requests for luncheon reservations at one dollar each should be made to him at the ear- liest possible moment. The radio pro- gram will be heard locally through sta- tions WNAC and WEEI in Boston, beginning at two o'clock, and probably through stations WTAG (Worcester), WJAR (Providence), and WTIC (Hartford).

McKendree College, Lebanon, Ill., which is in its 112th year and lays claim to being the oldest college in America under the continuous supervi- sion of the Methodist Church, will cele- brate Founders' Day on Thursday, March 14. Addresses will be made by Bishop Ernest L. Waldorf and Bishop John C. Broomfield. Dr. Clark R. Yost is president of McKendree.

Henderson Memorial Methodist Church, Detroit, Mich., was consider- ably damaged by fire on Sunday after- noon, February 18, at the close of a week-end during which the tenth an- niversary had been celebrated. Bishop Edgar Blake preached in the morning. Whether the heat of his sermon caused the blaze does not come out. Anyway, the church carried insurance.

At the outbreak of the Russian hos- tilities in Finland, the Concordia Meth- odist Hospital in Helsinki was moved to a place of supposedly greater safety. But air-raiders found the new location and 163 bombs fell on the hospital and in the adjoining park, according to information received by Bishop Ray- mond J. Wade. The valuable equip- ment and surgical instruments of the hospital were saved.

Urging that the Congress of Indus- trial Organizations and the American Federation of Labor employ for the settlement of their differences the same method of negotiation around a confer- ence table that organized labor de- mands of employers, prominent relig- ious leaders of three faiths called for resumption of peace negotiations be- tween the two labor organizations. An identical communication containing this appeal and signed by Rt. Rev. Mgr. John A. Ryan, director of the Depart- ment of Social Action of the National Catholic Welfare Conference, Rev. James Myers, industrial secretary of the Federal Council of the Churches of Christ in America, and Rabbi Edward L. Israel, chairman of the Social Justice Commission of the Central Conference of American Rabbis, was sent to the executive board of the Congress of Industrial Organizations through John L. Lewis, president, and to the Execu- tive Council of the American Federa- tion of Labor through William Green, president. The statement declared among other things that "millions of members of our faiths who belong to the rank and file of labor and to the general public are being affected by the present unhappy situation. We feel, therefore, that our concern for them as well as our long record of outspoken support of organized labor makes it appropriate for us to offer this friendly counsel to the labor movement at this time."

The sixty-five students of Boston University School of Theology who compose the thirteen gospel teams that are engaged in a three-month program of service and practise moved to thir- teen new churches Sunday for the last lap of this practise period. Churches in which the young men will conduct ser- vices during March are: St. Paul's, Lowell; First Christian Church, Lynn; Methodist Church, Holbrook; Hath- erly Methodist Church, Rockland; Lafayette Street, Salem; Methodist Church, Danvers; Maple Street, Lynn; Parkway, Milton; Methodist Church, Newton Upper Falls; Parkman Street, Dorchester; Trinity, Lynn; Federated Church, Norfolk; and Methodist Church, Cochesett.

Ninety colleges throughout the East have been invited to send delegates to Wesleyan University's Parley on "Political Issues of the Coming Elec- tion" to be held March 7 and 8. Sound- ing the keynote of the Parley sessions will be Senator Claude Pepper of Florida, a New Dealer, and Congress- man Dewey Short, Republican, from Missouri. Other phases of the coming election will be discussed by Vito Mar- cantonio, a member of Congress; Max Lerner, a professor at Williams Col- lege; Philip Murray, vice-president of the C. I. O.; and Ernest Lindley, Wash- ington correspondent of *Newsweek*. This is the sixteenth year Wesleyan has conducted its Parley on some problem of current significance. Organized en- tirely by undergraduate students, the two-day sessions are attended by Wes- leyan students, faculty members, adult visitors, and student delegations from New England and Middle Atlantic colleges and universities.

The Drew University Lectures in Christian Biography will be given March 4-7 by Dr. Edward Howard Griggs, author and lecturer. The sub- jects will be Socrates, St. Francis, Eras- mus, Carlyle, Emerson, and Tolstoy.

The date of the Vermont Confer- ence has been changed from May 29 to May 23.

# Major Issues at General Conference

TWO COLUMNS OF VIEWS

## Willis J. King

*President of Gammon Theological Seminary, Atlanta, Ga.*

1. Annual and General Conference benevolences. How they shall be divided, and the type of credit to be given for each. My own view is that both should be given World Service credit, without discrimination, and considerable freedom should be allowed each Annual Conference in the designation and control, particularly, of its Annual Conference benevolences.
2. The church press. A church-wide paper, with Jurisdictional editions and editors, would seem preferable.
3. A unified pension system. In line with memorials to be offered by the Florida and Southern California-Arizona Conference.

## R. M. Shipman

*Pastor of Wesley Church, Des Moines, Iowa*

1. The new place of women in our denominational organization is to be worked out, especially as the previously existing organizations will be replaced.
2. The place and importance of the Jurisdictional Conference.
3. The whole problem of the church press, whether there is to be one national weekly or local papers, or a combination of both.

## Arba Martin

*Pastor of Trinity Church, Portsmouth, Ohio*

1. Matters relating to the work outside the United States, particularly in the face of certain governmental situations.
2. The method of election and the powers of executive secretaries and of certain other General Conference officials.
3. What to do concerning the church press and the official papers.

## Frank H. Ryder

*Troy Conference Lay Leader, Cobleskill, N. Y.*

1. Clarify and perfect the legislation concerning lay activities in order to vitalize the power of the laity and bring it into action.
2. "Advance" the world-wide mission of Methodism and provide more effectively for the workers.
3. Strengthen the obligation to stewardship on the part of every Methodist.

## Edgar T. Welch

*Erie Conference Lay Leader, Westfield, N. Y.*

1. The church press.
2. Relation of the Jurisdictional boards or organizations to the general boards.
3. Perfect legislation relating to the Board of Missions and Church Extension.

## James V. Claypool

*District Superintendent of Providence District, New England Southern Conference, Providence, R. I.*

The primary and fundamental concern of the General Conference at this time, it seems to me, is revision of the entire "harmonized" Disciplinary legislation with a view to accuracy and improvement. Consideration of our supervisional system, ministerial qualifications, administration of the benevolent boards, publications, education, lay officials, conferences, and pensions should not be postponed.

## Marion T. Plyler

*Editor of the "North Carolina Christian Advocate," Greensboro, N. C.*

1. Methodist press.
2. Missions and church extension.
3. Temporal economy and lay activities.

Do as little as possible. The coming quadrennium should disclose the need, but still the lack of action at Kansas City should be remedied by definite legislation. The mission situation requires definite action to secure more organic unity in the one board. The same is true of other boards, but there should be time allowed for growth.

## Sam T. Emery

*New England Conference Layman, Newton Center, Mass.*

1. Uniform treatment of the Conference claimants as soon as possible.
2. Equal recognition of the Ladies' Aid or Women's Associations with the Missionary Societies in the women's work.
3. Definite plans for the proper functioning of the laymen's work.

## Charles W. Brashares

*Pastor of First Methodist Church, Ann Arbor, Mich.*

The General Conference should:

1. Make some statements defining Christian attitudes as they apply to world problems.
2. Suggest foreign legion and home legion plans of training and service for conscientious objectors.
3. Refuse to write too many technicalities into the Discipline.
4. Solve the church paper riddle.
5. Correlate the organizations and work of the various boards so that they more consciously work for the same objectives at the same time.

## Eldon H. Martin

*District Superintendent, Vermont Conference*

1. The further shaping of the missionary policies of the church at home and abroad, together with the choosing of an adequate personnel to administer them.
2. The policy and program of The Methodist Church for Methodist youth.
3. Unscrambling the problem of our church press.

## Gay C. White

*District Superintendent of Springfield District, Illinois Conference*

1. Reorganization of general boards without loss of local church interest or financial resources.
2. Select "headquarters" cities and determine the periodical program and publication procedure for the united church—keeping close to the "grass roots" where our people live, without encouraging sectionalism.
3. Make certain that the new connectional machinery is less cumbersome and less expensive to operate than that of the combined organizations of the three uniting groups.
4. (Thrown in for good measure.) The spiritual dynamic of Pentecost, adequate for the tasks of the present.

## J. W. E. Bowen

*District Superintendent of South New Orleans District, Louisiana Conference*

1. Provision for a church press that gives privilege for variety in expression of opinion.
2. Pension plan that provides for ministers among the poor care at least equal to the social security provision for their aged members. Also plan envisaging pensioning of lay workers.
3. Some plan or send-off for vigorous evangelistic work.

## With Our Writers

JOHN PIM CARTER, Bryn Athyn, Pa.; a devout layman who, while recuperating in France from injuries received in a laboratory explosion (he is an experimental chemist), studied closely the spirit and prosody of the Psalms, having access to many French manuscripts, and worked out a resetting or paraphrasing of the Psalms in terms of modern thought.

RALPH A. WARD, Chengtu, China; bishop of the Chengtu Area.

JOHN E. COLLIER, Bradford; pastor of People's Methodist Church.

LEONA RYAN, Springfield, Vt.; member of the First Methodist Church and teacher in the Springfield schools; one of the lay speakers at the annual service "The Pew Talks Back" held recently at her church.

C. M. COULTER, Columbus, Ohio; pastor of North Broadway Methodist Church.

FRANK P. FLETCHER, Littleton, N. H.; pastor of the Methodist Church.

MARK A. DAWBER, New York City; executive secretary of the Home Missions Council.

## Accepted Supplies

The Committee on Accepted Supply Pastors for the New England Conference will receive applications for listing as accepted supply pastors on or before March 20. Applications may be secured from district superintendents, at the office of Dr. Linfield at Boston University School of Theology, or from the secretary. Applications must bear the recommendation of the district superintendent if the applicant is now serving as an accepted supply pastor; otherwise, the recommendation of a member of the faculty of the School of Theology or a member of the New England Conference. Applications are to be mailed to the secretary, Rev. John K. Montgomery, 62 East Squantum Street, North Quincy, before March 20. The date for personal interviews will be announced later. JOHN K. MONTGOMERY, Sec.

ARTHUR J. MOORE
PASTOR
METHODIST CHURCH
2148 N. CHAMPLAIN
SAN ANTONIO, TEXAS

November 28, 1939

Dr. Grover C. Emmons,
Editor, The Upper Room,
Doctors' Building,
Nashville, Tennessee

My dear Dr. Emmons:

My work, as you know, takes me to many of the nations of the world. Everywhere I go I discover "The Upper Room". It is really having a worldwide ministry. I have been using it as a guide for my own devotions since the first copy appeared. Recently I made a long trip on an African train, had a fifteen day ocean voyage with the possibility of submarine attack, and travelled seven thousand miles by air. Throughout all these experiences "The Upper Room" has been my companion and I cannot tell you the help it has rendered in times of loneliness and need.

You are rendering the church a great service and I want to add my blessings to you and "The Upper Room".

Sincerely yours,
Arthur J. Moore

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Los Angeles Letter—

## CHURCH AROUSED TO MIGRANT PROBLEM

SURVEY OF CHURCH ATTENDANCE—
METHODIST ADVANCE MEETINGS—
LOCAL OPTION MEASURE

LOS ANGELES, CAL., FEBRUARY 20.—The condition of migrants in California has finally got well on the conscience of the church, but whether much will be done about it remains to be seen. Reports of numerous investigators, the work of local church committees, pleas through the church press, and public addresses have all helped to bring this distressing situation into focus. Last summer a group of young people participated in a work camp and lived for a period among the migrants, sharing their life. The group was composed of college and postgraduate students. Their reports have caused no little comment and have created sentiment. As might be expected, however, John Steinbeck's "Grapes of Wrath," and now the screen reproduction of that book, have served more than all else besides to crystallize sentiment and create conviction respecting this great social tragedy. In addition, one of California's representatives in Congress, Jerry Voorhis, has introduced a bill seeking federal aid in dealing with the problem. After all, California cannot be held entirely responsible for the wretched circumstances of these unfortunate people.

While as yet nothing adequate has been done, the whole picture is now visualized and both civic and church groups are in better position to deal constructively with it. The solution is not an easy one and is bound to be expensive. It is the financial aspect that causes the church to hesitate. The probabilities are that, until special grants of federal funds can be secured, conditions will not change greatly. Meantime, however, the church is making better plans to do what it can.

A method of procedure prepared by a group of Methodist ministers in a recent conference seems to have considerable merit if it can be realized. This plan proposes to begin with a minimum budget of $15,000 and the employment of three or four vigorous young ministers and their wives, selected because of their understanding and sympathetic attitudes, who would live in house-trailers. In this mobile manner they would carry on systematic spiritual ministry, in which material needs would not be overlooked, among these shifting migrant multitudes.

Another approach is contemplated by Mr. Eric Thompsen, who for many years was a government agent in various capacities serving in relief work. He is proposing to lease a large tract of land in the San Joaquin Valley, where there is a greater concentration of migrant workers than anywhere else in the state. Here he would establish a new community and give it the suggestive name of Rochdale. The tract would be subdivided into small farms, on which would be built plain but substantial houses in sufficient numbers to provide for a hundred or more migrant families. The hope is that, sufficiently subsidized for starting in the care and cultivation of their little farms, and under careful supervision, these families might be enabled gradually to pay for, and come into personal ownership of, their farms. The plan is one of rehabilitation rather than one that would make of these people perpetual wards. Mr. Thompsen would give personal supervision and direction to this experiment.

* *

An unusual but thoroughgoing survey has been made of church attendance in a certain southern California city, population, 150,000. Twenty-six "evangelical" churches—fifteen denominations (not including Lutheran, Episcopal, Catholic, or Christian Science)—were studied. The figures submitted are based on attendance during October and November, 1939. "These dates ought to show the peak for actual attendance of members." Some of the conclusions are:

1. The Protestant churches have a weak hold upon their members.
2. Members regard their membership vows lightly.
3. Membership in most churches is too easy to obtain. In this particular city, the church most difficult to get into is the church most sought after, has the best average attendance, and is the best served.
4. The essential message of evangelical Protestantism is neither clearly nor persistently presented to the membership.
5. In the interest of effectiveness, it would be better for the Christian church to reduce its membership more nearly to those who are willing to meet certain requirements and qualifications for membership—those who are willing to put first things first.
6. It is dishonest for members who fail to support the church to claim membership in it or for churches who have such members to include them in their membership reports.
7. One chief reason for low attendance is lack of interest caused by ignorance. Few evangelical church members know what the church stands for—its aims, its accomplishments, its organization or plans.
8. One remedy would be through subscriptions to a good church paper—the best that can be secured. The survey states, incidentally, that "every Christian Science member takes at least one Christian Science journal. Very few Catholic homes are without one of their papers."

The report goes on to say that the attendance at both Christian Science and Catholic churches is larger than their memberships. One large Catholic church has a membership of 4500 and the average attendance at the Sunday morning masses is 4800. The following summary of attendance averages in the churches studied is enlightening:

| | Churches of over 1000 members | Churches of under 1000 members |
|---|---|---|
| | % | % |
| Sunday morning preaching service | 28.2 | 52.7 |
| For both morning and evening preaching services | 17.3 | 32.1 |
| Mid-week service | 6 | 11.5 |

The percentage of attendance of churches with large memberships is considerably lower than the percentage in churches of smaller

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emberships. Of the twenty-five churches rveyed, the seven churches that have more an 1000 members rank in the following der: 14, 15, 17, 22, 23, 24, and 25.

* *

For various reasons, it has been necessary r Bishop James C. Baker and his cabinet make a number of mid-year pastoral ap-intments in the Southern California-izona Conference. As already noted in ons Herald, on account of the resignation Rev. Walter J. Sherman from First urch, San Diego, caused by his continued ness, Rev. George A. Warmer, who was rving as pastor at First Church, Riverside, as appointed to First Church, San Diego. e preached his first sermon in his new pul-t on Sunday, February 4. This appoint-ent has been received with warm approval roughout the Conference. Dr. Warmer for ars has given outstanding leadership in uthern California, having, among other ities, served for nearly ten years as presi-nt of the Conference Board of Education, which position he has given constant en-uragement and inspiration to the workers this field. Another appointment of inter-t is that of W. Archie Matson to Alaska. oy Mason, after serving in Alaska for five ars, returns to a pastorate at La Habra, Cal.

* *

Optimistic reports are received from cen-rs where the Methodist Advance programs ere held. The visiting team in this section as composed of Bishops Francis J. McCon-ell, Ivan Lee Holt, Charles C. Selecman, nd our resident bishop, James C. Baker. fter similar meetings in Arkansas, Okla-oma, and Texas, they stopped at Phœnix, riz. The entire state of Arizona now forms district in the Southern California-Arizona nference. Under the leadership of the dis-ict superintendent, Paul F. Huebner, the urches are rallying with new life and ergy. On hand to greet the bishops at hœnix was possibly the largest meeting of ethodists ever to be held in the state of rizona. On the day preceding the Meth-dist Advance program, a Missionary Insti-tute was held which was attended by delega-tions from all over the state. Throughout the meeting, First Church, Phœnix, was thronged with enthusiastic crowds.

The meeting for southern California was held in First Church, Los Angeles, which was filled almost to capacity throughout the day. From Los Angeles the visiting team of bishops proceeded to Oakland, where an Advance meeting was held on Monday, February 19.

Following this strenuous schedule, Bishop Baker leaves for Honolulu on February 22, where he will preside at the annual session of the Hawaii Mission Conference.

* *

Strenuous efforts are being made by the California Temperance Federation and other temperance organizations to place on the ballot a local option measure. The bill has been introduced in the special session of the legislature now in session, and is still in the Committee on Constitutional Amendments, reputedly a very wet group. The leaders in this fight are none too optimistic about the outcome in this session of the legislature. The effects of the unbridled traffic in liquor in this state are becoming more and more evident and the conviction is growing that a drastic check must be put upon this business. The need remains of a wide-spread, thoroughgoing education among the young on this question.

* *

The Jurisdictional Conference for the Western Jurisdiction will convene in San Francisco, beginning July 9. Sessions will be held at Temple and Glide Memorial Methodist churches. Among other things, it will be necessary at this Conference to fill the place in the episcopal ranks caused by the death of Bishop Wallace E. Brown of Portland, Ore. Already the names of a number of brethren up and down the coast have been mentioned as possible recipients of this honor. From all reports, it appears that there are several who would be willing to make the necessary sacrifice in case of election.

* *

Tentative plans are being made to hold in a southern California mountain camp a Family Institute similar to the one conducted for a number of years at Camp Sierra. A new feature proposed is that a camp for juniors be conducted simultaneously in which a course of practise teaching would be a part. This would be under expert leadership, and teachers would be able both to observe and to practise the best and most successful methods with the children. Discussion circles and other attractive activities under specially chosen leaders would be provided for all adult and younger groups. The aim is to make this a week of enjoyable and helpful Christian fellowship. Jesse Lee Corley.

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## Double Anniversary

The East Saugus parish of The Methodist Church, First Methodist Church in Saugus, better known as the Community Methodist Church, celebrated the eighty-fifth anniversary of the dedication of the present edifice, and the one hundred and twenty-fifth anniversary of the organization of the first Methodist class in Saugus, the week of February 18-25.

The church had its beginnings in community prayer-meetings that were held in the "Old Rock Schoolhouse" as early as 1807. The renowned Father Edward Taylor, as a young man, then an itinerant tin pedler, was a frequent visitor and speaker in these early meetings. In 1815 a class was formed, and in 1825 the First Methodist Society was organized. In 1827 the first church building was dedicated on the site of the present edifice. The present edifice was dedicated February 22, 1855.

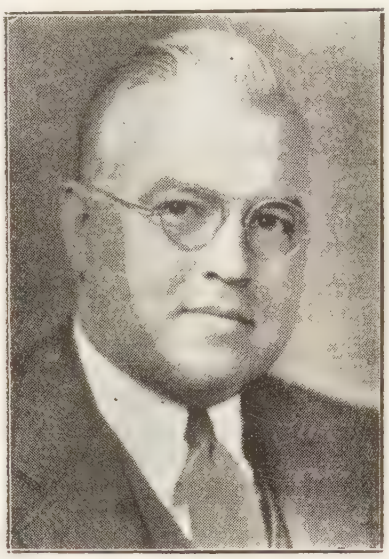
The anniversary celebration opened on Sunday morning, February 18. Dr. James E. Coons, headmaster of Tilton School, Tilton, N. H., and pastor at East Saugus from 1907 to 1911, preached the sermon. At the close of the service, a bronze tablet to the memory of Dr. and Mrs. George W. Gale, whose gift made possible the repair of the stained-glass windows damaged by the hurricane of September, 1938, was unveiled in the vestibule. An appreciation of Dr. and Mrs. Gale, written by Mrs. George W. Jones, widow of Rev. George W. Jones, who received Dr. and Mrs. Gale into the church, was read by Miss Eleanor Hinckley.

From 3 until 7 P.M. there was an historical exhibit in the ladies' parlor, followed by an informal reception to the guests of the day, among whom were Rev. and Mrs. Harry Grant Butler and their daughter, of Auburn; Mrs. Lucie Mears Whiteside of Boston, daughter of the late Rev. and Mrs. James F. Mears; Rev. and Mrs. Alliston B. Gifford, who have returned to live in East Saugus, and Mrs. Anne Taylor of Pittsfield. Music was furnished by Millison Shedd, harpist; Agnes Munro, violinist, and Emma E. Howard, pianist.

At the evening service the preacher was Rev. Alliston B. Gifford, pastor from 1925 to 1935 and now associate minister.

Tuesday evening, February 20, was Young People's Night. The speakers, William Russell of Lynnfield and Rev. H. Newton Clay of Leominster, gave "A Backward Look" and "A Forward Look," respectively. Nearly a hundred young people gathered for this service in spite of the bad storm.

Thursday evening, February 22, the anniversary banquet and program was held in the vestry. Two hundred fifty members and friends gathered for the occasion. Among the guests of the evening who brought greetings were Rev. and Mrs. Laurence W. C. Emig, Rev. and Mrs. Webster H. Powell, Dr. and Mrs. Elihu Grant from Stamford, Conn. (Dr. Grant was pastor at the time of the jubilee celebration in 1905), Rev. and Mrs. Alliston B. Gifford, Rev. and Mrs. Ambler Garnett, and Rev. M. Elizabeth Bee. Greetings were read from Bishop G. Bromley Oxnam, Rev. L. O. Hartman, Rev. C. C. P. Hiller, and Rev. J. Franklin Knotts; from Rev. Alfred Woods and Dr. Clyde E. Wildman, president of DePauw University, former pastors; from Mrs. James W. Higgins and Mrs. George W. Jones, widows of former pastors, and from Rev. Orrin F. Ireson of Greenfield Center, N. Y., who went into the ministry



GLENN D. GLAZIER
PASTOR AT EAST SAUGUS

from the church. The church history was prepared and read by Mrs. Mabel Nowell Williams.

As the climax of the evening, several gifts were presented the church. The Ladies' Aid Society gave a brass cross in memory of deceased members; the Mothers' Circle, the candlesticks to match the cross; Mr. and Mrs. Arthur C. Dunk, an altar vase in memory of their son and daughter, John and Mary Dunk; Mr. and Mrs. Leslie C. Morse, another altar vase in memory of Mr. Morse's mother, Nellie M. Morse; Mrs. Sadie A. Hilton, a pastor's individual communion set in memory of her sister, Carrie M. Hawkridge; the Newhall family, two brass collection plates, one in memory of Mr. and Mrs. Everett H. Newhall and one in memory of Lillian N. Kenney and Alice E. Newhall; the Ludden family, a plate in memory of Anna B. Ludden; and Mr. and Mrs. Lawrence C. Morse, a plate in memory of Olin P. Brown. In addition, the church school presented an American flag and a Christian flag for use in church school services, and the Men's Class and Fortnighters' Club announced the purchase of a Christian flag for the church sanctuary.

Dr. Emig, district superintendent, preached the concluding sermon of the anniversary, Sunday morning, February 25, and then led the congregation in a service of rededication. Present in this service were Mrs. Helen Dorr Volpe of Arlington—daughter of a former pastor, the late Rev. Henry Dorr—and her son, Franklin Dorr Volpe.

The week's celebration closed with an "Uncle Elmer's Song Circle" service on Sunday evening. Greetings from Rev. Albert I. Oliver of Skowhegan, Maine, a former member of the church, were read.

Rev. Glenn D. Glazier is the present pastor.

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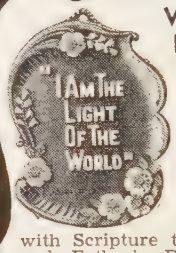


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## Netherlands Queen to Broadcast

Her Majesty Queen Wilhelmina of the Netherlands will speak to America by short-wave radio on Saturday afternoon, March 16, as a part of a nation-wide program calling attention to "the function of the Christian church and its missionary enterprise in a world of conflict." It will be the Queen's first radio message to people not her direct subjects. The program is being sponsored by the Foreign Missions Conference of North America, a council of 129 mission boards and societies of all Protestant denominations in the United States and Canada.

Queen Wilhelmina's remarks will be followed by a radio address from the White House, at which time President Roosevelt will pay tribute to 10,000 missionaries supported by North American Protestants in seventy-three countries of the world.

The broadcast will be picked up through the facilities of the National Broadcasting Company in hundreds of gatherings across the country. The principal convocation is scheduled for the Hotel Waldorf Astoria in New York City with Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, as chairman.

Count Robert van der Straten-Ponthoz, Belgian ambassador to this country, will be a guest of honor at the New York convocation and will speak. Other speakers will include Dr. John R. Mott, chairman of the International Missionary Council; Dr. Charles R. Watson, president of the American University in Cairo, Egypt; Dr. Charles T. Leber, chairman of the Committee on Reference and Counsel of the Foreign Missions Conference, the sponsoring body. Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America, also will participate. The convocation in New York will be relayed by air to simultaneous convocations in other cities of the country. Dr. Emory Ross, executive secretary of the planning committee of the Foreign Missions Conference, has been in charge of program details.

The broadcast on March 16 is the starting event in an effort on the part of American foreign missionary boards to enlarge their endeavors under the challenge of war and dictatorship in the world.

The Westminster Choir of Princeton, N. J., will sing at the New York convocation, and Miss Marian Anderson, contralto, is breaking her journey in Alberta during a season's tour to join the radio program. The choir of Tuskegee Institute, Ala., also will join the celebration by radio.


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## Church Register

HERALD CALENDAR

Founders' Day, New England Branch, Woman's Foreign Missionary Society, Tremont Street Church, Boston, March 20
Book Committee of the Methodist Episcopal Church, annual meeting, New York, March 26
General Conference of The Methodist Church, Atlantic City, N. J., April 24
Southeastern Jurisdictional Conference, Asheville, N. C., May 22
South Central Jurisdictional Conference, Oklahoma City, Okla., May 28
Northeastern Jurisdictional Conference, Atlantic City, N. J., June 18

BOSTON METHODIST SOCIAL UNION —Monday, March 18, Jacob Sleeper Hall, 688 Boylston Street, Young People's Night. Speaker, Welthy Honsinger Fisher; subject, "Come with Me Around the World." Reception at 5.30; dinner at 6.15. For tickets ($1.15 to members; $1.50 to non-members; $1 to Epworth Leaguers and other young people), apply before Friday, March 15, to the secretary, Dr. Kenneth C. Reynolds, 9 Seneca Road, Winchester (tel. Winchester 1741-M), or care of Massachusetts Institute of Technology (Kirkland 6900).

## Delegates Elected

NORTH CHINA

General Conference: *Ministerial*—Samuel L. S. Lee, Kao Feng Shan. *Lay*—Liu I. Hsin.

YENPING

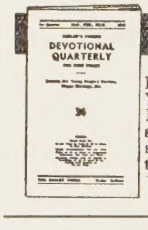
General Conference: *Ministerial*—Frederick Bankhardt. *Lay*—Amber Cheng.

BOMBAY

General Conference: *Ministerial*—G. S. Mandrelle. *Reserve*—A. N. Warner. *Lay*—P. C. Benjamin Balaram. *Reserve*—D. B. Salve.

## Birth

BOOBAR—In Medford, Mass., February 14, to Rev. and Mrs. Lester L. Boobar of Gorham, Maine, a daughter, Patricia Louise.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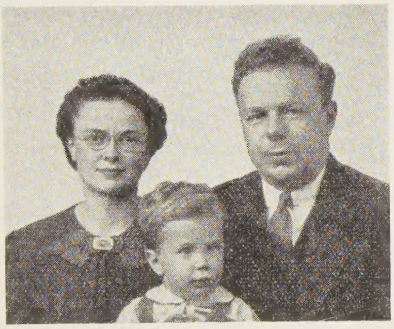
# A Story that is so Good . . . we want to share it with you.

JUST thirty years ago last October, a letter postmarked Meadville, Pa., arrived on the desk of the Rev. and Mrs. Albert E. Legg in upper New York State. This is a part of what it said: "I congratulate you on the advent of your son, James Thoburn, into your family circle and appreciate the compliment connected with the name. May God's best blessing attend the lad and may he become a blessing to uncounted millions. One individual can set in motion agencies which in time will reach not only thousands but many millions. I trust that God's abiding presence may ever go with the lad, and that the child of today may become a leader in the Israel of coming years."



The letter was signed by Bishop James M. Thoburn, one of Methodism's heroes, stalwart pioneer of Indian Christianity, whose good works are commemorated in scores of institutions and hundreds of hearts in India and around the world today.

It was not a flippant wish that the Bishop turned off the day he wrote his letter to the father of the red-headed baby who bore his name. It was a quiet prayer which through the years has worked its pressure in human souls.

On the twenty-fourth day of January, 1940, the Rev. and Mrs. James Thoburn Legg steamed out of New York harbor, bound for Uruguay. They were off on a mission for Christ. In some ways it was a climax to the story of the parsonage youngster who happened to get tagged with the name of a great missionary bishop. In another way, it was only the beginning.

"One individual can set in motion," the letter of thirty years ago had said, "agencies which in time will reach not only thousands but many millions." It was a strangely prophetic blessing that today moves nearer and nearer its realization.

It's a good story, so good that we want to share it with you.

---

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